Spiritan Horizons

Volume 8 | Issue 8 Article 14

Fall 2013

"Jesus and the Portrayal of People With Disabilities in the Scriptures"

Fintan Sheerin

Jesus and the Portrayal of People with Disabilities in the Scriptures

Dr. Fintan Sheerin

Fintan Sheerin is a lecturer in intellectual disability nursing at Trinity College Dublin where he teaches primarily on the subject of rights and social justice. He joined the Spiritans as a novice in 1982 but left after a year, and eventually became involved in service provision for people with intellectual disabilities. He was one of the original Spiritan Associates in Ireland and remains closely linked to the Congregation. He has a keen interest in the interface between theology and social justice.

Introduction

I have, for some years, been engaged in participatory social action with people who have intellectual disabilities.[1] This has, however, become increasingly detached for me from any clear Christian basis, and has been grounded largely in humanism. That probably has to do with a growing realisation that, in Ireland, where many services developed and were provided by Roman Catholic religious Congregations, the eugenic nature of the service model (Sweeney 2010) characterised by segregation, institutional and sexual control, appeared to be significantly out of tune with the central tenets of Christianity (Yong 2007). My experience of this faith-based eugenics in largely Christian services has led me to further consider Jesus' life and message and their meaning for the people alongside whom I work. In doing so, I hope to challenge the continuance of non-Christian practices and to try and understand the faith base for the work in which I am engaged. Furthermore, it may provide an insight into the experiences of one Francis Libermann whose epilepsy caused his exclusion from Holy Orders for many years and who all through his life knew what it was to live and function with this handicap.

A Scriptural Construction of Disability

In endeavouring to undertake this work, I decided to focus on how people with disabilities are portrayed within the Old and New Testament Scriptures and to ascertain their place particularly in the teaching and life of Jesus. This was informed from the outset by Amos Yong's *Theology and Down Syndrome* (2007), a highly interesting and personal exploration of intellectual disability within the Christian context. As Yong explains, there are no clear references to disability or intellectual disability in the Bible! It is as if it did not exist. This may be understandable from a number of perspectives. Firstly, infant mortality would have been very significant with the likelihood that babies with significant (moderate to profound disabilities) would not survive pregnancy, never mind birth (Worsley 1992). Secondly, as with most agrarian societies, most of the peasantry were probably unable to read or write (Giddens 1997, Whelan 1995) and, with the emphasis on work rather than on education, the issue of mild intellectual disability would not have been a visible one. Thirdly, the *invisibility* of people with disabilities has been a recurring reality throughout history, related most likely to the physical removal of such people

...the invisibility *of people with disabilities has been a recurring reality throughout history...*

to the margins of society and, arguably, of societal consciousness, a practice described in relation to uncleanliness in Levitical law (Lev. 13:1-59), to mental illness during the 'Great Confinement'[2] (Foucault 2006) and to intellectual disability during the early days of Eugenics[3] (Sheerin 1998). A perspective on 'difference' in the scriptures may be drawn from what they have to say about *the blind, the deaf, the lame and people with epilepsy* (Yong 2007). Also, if the social construction of intellectual disability can be understood from a perspective of poverty and oppression (Sheerin 2011), then we may be able to learn from what the scriptures have to say about those who are poor and oppressed.

The Old Testament

Disability as a Punishment from God

Disability, in the form of blindness, is first encountered in the Bible in Gen. 19:11, when Lot tries to protect two men (messengers of Yahweh) from being violated by the people of Sodom. As the people of Sodom attempt to break into Lot's house, the messengers "struck the men…with blindness." Thus, the starting point of disablement is in the context of Yahweh's punishment. Indeed, it is clear from Exodus 4:11 that it is Yahweh who is the source of such disablement: "Who makes him [man] dumb or deaf, gives him sight or leaves him blind? Is it not I, Yahweh?" This is again evident in the reiteration of the covenant in Deut. 28:29: "Yahweh will strike you down with madness, blindness, distraction of mind, until you grope your way at noontide like a blind man groping in the dark." Yong (2007:24) notes that sickness and disability were the means through which Yahweh enforced his covenants with humans. The natural consequence of such punishment and stigmatisation was the making of reparation and seeking of forgiveness. Many of the Psalms, such as the *Miserere,* are songs pleading forgiveness for transgressions committed against Yahweh: "Have mercy on me, O God, in your goodness, in your great tenderness wipe away my faults" (Ps. 51:1).

Disability as an Impediment to Inclusion

The occurrence of disablement suggested that a transgression had taken place and that Yahweh had imposed the limitation as a means of punishment. Such a limitation was, however, to have far-reaching implications as, within Levitical Law, infirmity and other disabilities became associated under the "Holiness Code" (Boadt 1984:189) with those issues which were the subject of the purity laws. Thus, Lev. 22:16-23 equates *disablement* with *disease* and *profaneness*. This is not to say, however, that there was any purposeful attempt to exclude, but rather that purity and holiness were considered to be intrinsic and objective properties of

...purity and holiness were considered to be intrinsic and objective properties of individuals and things and the presence of visible disability placed an individual automatically outside purity and holiness.

individuals and things and the presence of visible disability placed an individual automatically outside purity and holiness. Despite all of this apparent negativity, Yong (2007) notes that Leviticus 19:14 creates a perspective of protection around people with disability ("You must not curse the dumb, nor put an obstacle in the blind man's way") much in the same way as is done for the poor in Job 29:12-17 ("I freed the poor man when he called") and the oppressed in Zeph 3:19 ("I am taking action...against your oppressors. When the time comes I will rescue the lame and gather the strays").

Disability and Lineage

Whereas there is nothing to suggest that disablement was considered to be associated with lineage in any modern biological understanding, it is clear that there was an awareness of the tendency of characteristics to be inherited. There is an interesting association between disability and lineage in the Second Book of Samuel. This relates to one of the only individuals with disability to be named in the scriptures, Meribbaal. Meribbaal was one of the two male off-spring of Saul's son, Jonathan, to survive the conflict between the Houses of David and Saul. We are told in 2 Sam. 4:4 and 2 Sam. 9:13 that Meribbaal was "crippled in both feet" having been dropped by his nurse at five years of age. As the descendant of Saul, he was a member of the least favoured tribes of Jacob, the Benjamites, a tribe characterised by violence (Gen. 49:27) and immorality (Judg. 19:25). Furthermore, his name, which was changed by the Israelites to *Mephibosheth*, removed reference to 'Baal' (the storm god), and replaced it with the term '*bosheth*' which may refer to shame (Jerusalem Bible 1966:387).

The Old Testament essentially attempts to explain the reality of life in the context of the relationship between God and humanity (personified in the People of Israel). This is conceptualised as one of seeking a return to the Garden of Eden where perfection existed. The mix of myth and history is particularly focused on the Covenant between God and Israel and on their transgressions against this Covenant. Whilst there is no explicit reference to disability in the Old Testament, manifestations of it, in the form of blindness, deafness and inability to speak are intimately associated with punishment and deviancy from perfection. Furthermore, they are often contextualised negatively.

Disability and the Messianic Prophecies

The Israel of the 8th century BCE prophets is described by Boadt (1984) as one which had seen great prosperity but which was coming under pressure from the surrounding Assyrian Empire. In the north there was also political chaos following the death of Jeroboam II, and the associated social disintegration was mirrored

by the dilution and disregard of religious practice (Bright 1972). It was against this background that the prophets emerged as voices challenging the social, rights and religious violations that had become embedded in society (Campbell 1998). It should be noted at this point that there is no scriptural evidence that the period of prosperity was one which improved the lot of those with disabilities. Indeed Amos noted a significant gap between the poor and the rich who "...have trampled on the poor man, extorting levies on his wheat" (Amos 5:11) whilst "...lying on ivory beds... sprawling on their divans, they dine on lambs from the flock, and stall-fattened veal" (Amos 6:4). It is likely that the blind, the deaf and others with disabilities continued to suffer the indignity and pain of poverty.

One might have hoped that the lot of such people would improve in the light of these prophetic calls for justice and for a return to the ways of Yahweh; but this was not to be the case. The Major Prophets spoke of Yahweh's call for change and focus on the coming of the Servant of Yahweh, the Messiah. They reveal the signs of his kingdom: justice (Isa 42:1, 4; 61:8; Micah 7:9); healing (Isa35:5-6; 42:7; Jer. 31:8); liberation (Isa 43:1-7; 61:1; Jer. 50:1-17); and charity (Isa 58:6-8; 61:1). These suggest that the time of the Messiah will be one marked by miracles and healings. In some ways it may be considered to represent a healing of the imperfections that followed the punishments for the sins of humanity (Genesis) and of Israel (Deuteronomy), for disability, in the form of blindness, remains a characteristic of negative quality (Isa 42:18-19; Zech 12:4). These are clearly set out in Isaiah:

These suggest that the time of the Messiah will be one marked by miracles and healings.

> *Then the eyes of the blind shall be opened, the ears of the deaf unsealed,*
>
> *then the lame shall leap like a deer and the tongues of the dumb sing for joy.* Isaiah 35:5-6

Healing is foretold in the context of Israel's return from exile (Jerusalem Bible 1197, footnote a)

> *I have appointed you as covenant of the people and light of the nations, to open the eyes of the blind,*
>
> *to free captives from prison, and those who live in darkness from the dungeon.* Isaiah 42:6-7

If Isaiah's words are the signs of the Kingdom of Yahweh and of the New Exodus, then they suggest that all will be made perfect. This begs the question, what is the status of disabled people now? Are they less than perfect? Is perfection a goal? Light may be cast on these questions through consideration of the Messianic prophecies.

Isaiah also sheds interesting light on the Messiah suggesting that, whilst he would grow up *within* and as part of society (presumably as one accepted by society and considered to be "normal"), he would become *other* and separate from that society of which he was part. More specifically, it is prophesised that he would become "disfigured" (Isa 52:14) and unattractive (Isa 53:2). The form of this disfigurement is not clear, nor is the cause of it except that it will be related to his taking on the sins of others and the punishment that was meant for them (Isa 53:6-7). This too is interesting as it has been already noted that Yahweh's punishment in the Old Testament was often associated with the imposition of disabilities. Did Isaiah propose that the Messiah would become disabled? Unfortunately, this cannot be ascertained.

Another point of note is the characterisation of the Suffering Servant as: *dehumanised* – "...he seemed no longer human..." (Is. 52:14), "...a thing..." (Is. 53:3); ugliness – "...without beauty..." (Is. 53:2); *powerless* – "...without majesty..." (Is. 53:2); rejection – "...despised and rejected by men..." (Is. 53:3); *piteous* – "...a man of sorrows..." (Is. 53:3); and *perpetually suffering* – "...familiar with suffering..." (Is. 53:3). These same characterisations are noted by sociologists and disability scholars in respect of people with intellectual disabilities (Wolfensberger 1973). Thus, it was prophesised that the Messiah would become, to all intents and purposes, like a person with disability, bodily and socially. He would, however, take on this disability in its construction as punishment for the sins of humanity. What can we learn from Jesus' life and his teaching?

...the Messiah would become, to all intents and purposes, like a person with disability, bodily and socially. He would, however, take on this disability in its construction as punishment for the sins of humanity.

The New Testament

The birth of Jesus represents a watershed in the relationship between God and humankind for God entered the existence of humanity taking on our life, pain and suffering. In this he sought to fulfil his plan to unite all things in Jesus (Ephesians 1:10; Colossians 1:20). This bringing together of all speaks to the coming of the messianic kingdom prophesised by Isaiah and others. The hope that such reconciliation could represent the acceptance of the humanness of disability is, however, dashed by the fact that Jesus' ministry is marked, from the outset, by cures of those who have been disabled by disease (Mark 1:40-45), paralysis (Matt 9:1-8; Luke 6:6-11), mental health problems (Mark 5:1-20), deafness (Mark 7:31-37), epilepsy (Luke 9:37-42), blindness (Matt 20:29-34) and many others (Matt 15:29-31). It appears from this that Jesus' role was to fulfil the prophecies (Schweitzer 2005) and that inclusion in the Kingdom is predicated on the removal of blemishes and the conversion to bodily perfection, something alluded to by Isaiah. Jesus does, however, significantly move the focus away from

the cause of disability to its meaning or purpose in the kingdom of God. Thus, the narrative of John 9:1-3, which centres on a man who was blind from birth, diverts from a hitherto sinful context to one of explicating the wonders of God's work (Meier 1994). It must be stated, though, that in this, the man essentially becomes a tool for demonstration or, what Freire (1996) refers to as "a being for others." In this, he is objectified and remains marginalised and apart, something that is compounded by the fact that like so many other disabled people in the Gospels, this man is not named, thus denying him "status in the ancient world" (Block 2002:111).

In his trial and the lead up to his death, Jesus takes on the stigma of disablement, his body being increasingly marked and broken.

It is arguable that the historical Jesus' main challenge to the marginalisation of people with disabilities comes in the latter days of his life. This contribution may be seen to be in the fulfilment of his unifying mission as set out in Paul's aforementioned letters. In his trial and the lead up to his death, Jesus takes on the stigma of disablement, his body being increasingly marked and broken. He becomes *at once* the totality of humankind, enabled as God made man and disabled as man made broken and suffering (Eiesland 1994). However, this also represents a movement from the human/divine (imperfect/perfect) dichotomy towards the integrated realisation of human/divine perfection via a journey of pain, sorrow and disablement.

Much emphasis is put on the concept of the Suffering Servant in Christological texts. Indeed, Sobrino (1978:224), for example, ponders the fact that "the Son is innocent and yet is put to death." This is further considered within Sobrino's attempts to explore the suffering of Jesus as man and God in the context of the Arian-Nicene debate (Sobrino 2001). But many gloss over the actual suffering leading to the cross and focus instead on the crucifixion. It is in the combination of these two events, though, that Jesus takes on the characteristics foretold in Isaiah 52—53. He is set apart, ridiculed (John 19:1-3), rejected by loved ones (Mark 14:50, 66-72) and brutalised (Matt 26:67-68, 27:26). As Boff (1988) notes, such torture carried with it significant bodily marking and disfigurement. Furthermore, it produces psychological effects such as shame, humiliation and self-degradation (Vorbrüggen and Baer 2007), effects that Wolfensberger (1973) has identified as being present in many institutionalised people with intellectual disabilities. It is clear that Jesus was brought to this psychological margin too in his agony, "My soul is sorrowful to the point of death" (Matt. 26:38) and again in his experience of total loss and abandonment, *"Eloi, Eloi, lama sabachthani?"* (Mark 15:34, "my God, my God, why have you abandoned me?"). For some he became Isaiah's Man of Sorrows (Luke 22:27) as he proceeded, his body weakening, towards his crucifixion, an event that would

mark him with the stigma of his suffering and that would signify inclusion of all disabled and enabled in the kingdom (Eiseland 1994, Yong 2007). As Kasper (1984:172) states Jesus' "death is the form in which the reign of God becomes a reality under the conditions of the present aeon; it is the form in which the reign of God comes to pass in human weakness..."

Whilst there has been much debate on the identification of Jesus and the Suffering Servant, there has been a tradition of such since Jerome in the 5th Century. Furthermore, there are numerous attempts in the New Testament to understand the life and death of Jesus in the context of the Servant passages. It is noted, however, that whereas the Servant may have been disfigured and disabled from birth, Jesus was an "able-bodied suffering servant" (Schipper, 2011:80). Despite this, the movement from ability through disability back to ability seen in Jesus' suffering and death can be considered to have normalised disability in the scriptures. However, it is arguably his resurrection which demonstrates that, in the kingdom of God, all are equal and all are valued, for he manifests his resurrected body to his followers replete with the stigma of suffering and crucifixion (John 20:20), presenting them instead as signs of completeness, manifestations of total enablement, and perfection. Furthermore, he returns disablement, described in the Suffering Servant song, back into the reality of the living from whence it had been torn (Isaiah 53:8).

...the movement from ability through disability back to ability seen in Jesus' suffering and death can be considered to have normalised disability in the scriptures.

Discussion

So, what does all of this mean? It has been shown that many of the Old and New Testament scriptures demonstrate an understanding of disablement that is determined by the religio-social perspectives of the period. Thus, disability is often seen to be punishment for sins committed and healing is a symbol of the kingdom. Jesus, whilst enacting the role set out in the prophets, shows charity and compassion towards the disabled, bringing about "miracles." In his suffering, death and resurrection he draws all to himself, enabled and disabled in part fulfilment of his mission. This is enshrined in Jesus' teachings on love and is particularly evident in his response to the lawyer who asked "who is my neighbour?" The parable of the Good Samaritan (Luke 10:29-37) demonstrates that love is evident, not just in giving, but also in journeying with others, that is, in communing. This is further evidenced in his willingness to cross barriers and humanise others, for example, when he touched the man who had leprosy (Luke 5:13). Indeed, much of Jesus' public life involved entering into community with others and journeying with them. The essence of this is evident in the accounts of the early Christian community where sharing, *caritas* and unity were paramount (Acts 2:42-47; 4:32-35). Despite

this, however, it appears that the meaning of Jesus' suffering and brokenness in life, death and resurrection was, to some degree, lost in the apostles' and their followers' performance of his mission (Mark 16:16-18). Thus, an abundance of healings is recounted in the Acts of the Apostles, healings that are explicitly described as being manifestations that the kingdom of God was at hand (Mark 1:15). Such healings are, indeed, manifestations of the kingdom, as pointed to by the prophets, but it is arguable that Jesus' life, death and resurrection transcended such prophecies. Thus, they were signs, but the reality of the kingdom, defined in Jesus' resurrection, is something quite different. Sadly, the continuation of healings in Acts is a return to the concept that the weak and the disabled can be used for others' reasons, in this case, God's (Meier 1994, Freire 1996). Such a concept may not be congruent with that of true communing described within the non-disabled Christian community for, though *caritas* embodied both love and charity (giving/sharing), those with disability were afforded love *through* charity (donations and healing).

Sadly, the continuation of healings in Acts is a return to the concept that the weak and the disabled can be used for others' reasons, in this case, God's...

Community should, however, be a "place of belonging, a place where people are earthed and find *their* identity" (Vanier 1989:13), [author's italics]. Acts 2:32 described this reality when it said that the early Christian community was "of one heart and mind" (*cor unum et anima una*). Vanier, the founder of l'Arche, a movement dedicated to community and, in particular, to people with intellectual disabilities, describes his understanding of such community as a grouping "of people who have left their own milieu to live with others under the same roof, and work from a new vision of human beings and their relationships with each other and with God" (Vanier 1989: 10). Central to Vanier's understanding of the Christian community are the concepts of having "the right to be oneself" (42) and solidarity with others who accept the uniqueness of one another. The need to heal or cure those who have disability, though, meant that the greatest of the spiritual gifts, love, was not afforded in its totality to those with disabilities and it was in *charity*, and not in *solidarity*, as the emergent Christianity grew. Furthermore, Christians – lay and religious – supported and facilitated the removal of such people from the inclusive Christian community, in keeping with the prevalent social practices, and created marginalised communes centred on segregation, control and institutionalisation (Rafter, 1992, Foucault 2006). It has been written that Jesus' suffering and crucifixion was a scandal (Sobrino 1993). I would contest that the occurrence of such exclusion and suffering among people with intellectual disabilities, and its continuance under new facades, is as significant a scandal as it demonstrates a failure of the Christian community to receive a central message in the life and death of Jesus of Nazareth: that

The need to heal or cure those who have disability, though, meant that the greatest of the spiritual gifts, love, was not afforded in its totality to those with disabilities and it was in charity*, and not in* solidarity...

through his suffering, death and wounding, Jesus brought about the healing that is in the recognition of human enablement. "Through his wounds we are healed" (Isa 53:5). Saints Peter and Paul refer to such healing in terms of having "come back to the shepherd" (1 Peter 2:25), back to the community that is united in Jesus through his blood (Eph. 1:10) and in which all can achieve human fulfilment and enablement as defined by Jesus himself, in returning as the 'First-born from the dead' (Rev 1:5).

Conclusion

The New Testament scriptures identify unification of all in Jesus as being central to his mission. The early Christian community of the Acts of the Apostles tried to embody the component values of this through their faithfulness to the fellowship but actually set out a model of community which arguably maintained the exclusion of those with disability. Thus, the message of true inclusion, that was inherent in Jesus' life, death and resurrection, was compromised and this has become manifest in the social mission of the Church, one that has often excluded the poor, the oppressed and the disabled (Vanier 1989, Boff 1985). I propose that true reflection and renewal take place at all levels of the Church, aimed at restoring Jesus' message of inclusion, and informed by the adoption of faith-based participatory action strategies with people who have intellectual disabilities. Such approaches are contiguous with the work of justice that has been identified as essential to the Spiritan mission in the recent Irish Chapter 2012 papers: "Among these 'new poor' are young people in difficulty, migrants, people who are discriminated against and oppressed, and those marginalised by the phenomenon of globalisation" (Spiritan Province of Ireland 2012:7). It is time for us to listen to Jesus in those who are the embodiment of his message.

It is time for us to listen to Jesus in those who are the embodiment of his message.

Dr. Fintan Sheerin

Endnotes

[1]For the purposes of this paper, the term intellectual disability refers to a disability that involves significant limitations both in intellectual functioning and in adaptive behaviour, which covers many everyday social and practical skills. This disability originates before the age of 18 and encompasses a wide range of conditions, types, and levels. Intellectual disability is caused by factors that can be physical, genetic, and/or social (American Association of Intellectual and Developmental Disabilities, 2011).

[2]A movement that began in Europe in the 17th century that established institutions to lock up insane people but also others deemed socially unproductive or disruptive, including the unemployed, single mothers, defrocked priests, failed suicides, heretics, prostitutes, and debauchees.

[3]A movement that sought to improve the human race through selective breeding of people seen as having higher genes, while sterilizing the poor and the disabled.

References

American Association on Intellectual and Developmental Disabilities (2011) *Intellectual Disability: Definition, Classification, and Systems of Supports*, 11th Edition. (2011). Washington, DC: American Association on Intellectual & Developmental Disabilities.

Block, J. W. (2002) *Copious Hosting*. New York: Continuum.

Boadt, L. (1987) *Reading the Old Testament: An Introduction*. New York: Paulist Press.

Boff, L. (1985) *Church: Charism and Power*. London: SCM Press.

Boff, L. (1988) *Way of the Cross – Way of Justice*. New York: Orbis Books.

Bright, J. (1972) *A History of Israel*. (2nd Edn.) London: SCM Press.

Campbell, E. (1998) 'A Land Divided' *In*: M. Coogan (Ed.) *The Oxford History of the Biblical World*. Oxford: Oxford University Press. 206-241.

Eiesland, N. (1994) *The Disabled God*. Nashville: Abingdon Press.

Foucault, M. (2006) *Madness and Civilization*. Oxford: Routledge Classics.

Freire, P. (1996) *Pedagogy of the Oppressed*. London: Penguin Books.

Giddens, A. (1997) *Sociology*. (3rd Edn.) Cambridge: Polity Press.

Kasper, W. (1984) *The God of Jesus Christ*. New York: Crossroad.

Meier, J.P. (1994) *A Marginal Jew. Volume II: Mentor, Message, and Miracles*. New York: Doubleday.

Rafter, N. (1992) Claims-making and socio-cultural context in the first U.S. eugenics campaign. *Social Problems*. 39(1), 17-34.

Schweitzer, A. (2005) *The Quest of the Historical Jesus*. New York: Dover.

Schipper, J. (2011) *Disability & Isaiah's Suffering Servant*. Oxford: Oxford University Press.

Sheerin, F. (1998) Marginalisation in learning disability services: an exploration of the issues. *Nursing Review*. 16(3/4), 70-73.

Sheerin, F. (2011) Intellectual Disability - Responding to Health Inequity. *British Journal of Learning Disabilities*. Available on early view: DOI: 10.1111/j.1468-3156.2011.00705.x.

Sobrino, J. (1978) *Christology at the Crossroads: A Latin American View*. London: SCM Press.

Sobrino, J. (1993) *Jesus the Liberator*. Maryknoll: Burns and Oates.

Sobrino, J. (2001) *Christ the Liberator*. New York: Orbis Books.

Spiritan Province of Ireland (2012) *Chapter 2012: Arenas for Change*. Dublin: Spiritan Province of Ireland.

Sweeney, J. (2010) Attitudes of Catholic religious orders towards children and adults with an intellectual disability in postcolonial Ireland. *Nursing Inquiry*. 17(2), 95-110.

The Jerusalem Bible. (1966) London: Darton, Longman and Todd.

Vanier, J. (1989) *Community and Growth*. (Revised Edition). London: Darton, Longman and Todd.

Vorbrüggen, M. and Baer, H. (2007) Humiliation: the lasting effect of torture. *Military Medicine*. 172(12), 29-33.

Whelan, K. (1995) Pre and post-Famine landscape change. In: C. Póirtéir. (Ed.) *The Great Irish Famine*. Cork: RTE/Mercier Press. 19-33.

Wolfensberger, W. (1973) *Normalization*. Toronto: National Institute on Mental Retardation.

Worsley, P. (1992) *Introducing Sociology*. London: Penguin.

Yong, A. (2007) *Theology and Down Syndrome*. Waco: Baylor University Press.